the Chaplain

Chaplains' Guidelines
r Free and Responsible Expression of Conscience in the Military

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The American Battle Monuments Commission

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By Caspar Nannes

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By Charles Ludwig

MAY-JUNE
1970

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A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

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Back Cover: World War II and Korean Memorial in Honolulu, Oahu, Hawaii. Photograph by American Battle Monuments Commission. (See article beginning on page 4.)

NOTE: Chaplains on active duty and other writers whose materials appear in this magazine present their personal views in respect to the subject being treated. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.

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All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

Editor's Notes

A FREE AND RESPONSIBLE CONSCIENCE

WE PRESENT on page three, following these notes, a timely statement adopted and directed to be publicized by the Executive Committee of the General Commission on Chaplains. Some introductory comments are in order.

During the last three or four years there has been a noticeable increase above the traditional amount of criticism directed at chaplains who are said to offer either too little or too much protest concerning certain adverse conditions which develop from time to time in the military. Sometimes the criticism is limited to the method rather than the substance of the chaplain's protest.

There, of course, are parallels and counterparts to all of this in other areas of life outside military circles. In a world where good and evil are mixed there is an inevitable tension between the priestly and the prophetic roles whenever both obligations are combined in one office.

The "guidelines" which are presented in this issue of the magazine are based on old understandings. They are not considered to be something new, but are merely an attempt at updating and rephrasing accepted interpretations of the chaplain's role and his relationships to the military and to his religious body.

Following accepted procedure in the General Commission, papers of this nature are first drafted by a sub-committee and then subjected to editing by the parent committee. If this particular document had been written entirely by any single one of those involved in its framing it might have been quite different in the choice of phrasing and in format. However, in its essentials and for use as "guidelines," it was supported without dissent. We recommend that all chaplains give it a careful reading and retain a copy for their personal file.

RELIGION IN THE SOVIET UNION

QUESTION: *What is the true present status of religion in the Soviet Union at all levels, particularly among upper party levels?*

(D. M. Adams)

ANSWER: Churches are permitted to function, believers are not persecuted and the clergy administers all the rites called for by their religion providing they are not harmful to the health of the individual. There are no repressive measures of any kind against believers. Soviet law provides penalties for those who try to repress religious observances. The Constitution of the USSR, the fundamental law of the country, grants every person freedom of conscience and separates the church from the state and the school from the church. Prior to the 1917 Revolution the Russian Orthodox Church was the official state religion, and religious instruction was required in the schools of Russia. Moreover, only Christianity was recognized; communicants of other religions were discriminated against.

The Declaration of the Rights of the Nations of Russia, November 1917, abolished all religious privileges and restrictions. A special appeal To Toiling Moslems of Russia and the East declared: "Henceforth your faith and your customs, your national and cultural institutions are proclaimed to be free and inviolable."

Believers in the Soviet Union are free to attend church services and observe religious holidays. Groups of believers are permitted to make pilgrimages to holy places in other countries. Seminaries educate the clergy, and religious literature is published by the church. But all children are required to go to the public schools; there are no parochial schools.

The aim of communist society is to create the most favorable conditions for the rounded development of the individual. Religious belief cannot take root in such a society. It meets no problems and answers no questions in a society in which people are the active creators of their own destinies. As they increasingly cognize nature and learn how to control it, religion gradually "withers away."

This process of spiritual emancipation from obsolete, unscientific views, religion included, is going on not only in our country but the world over. It takes different forms in different countries, depending on local conditions. But the process itself, whatever form it takes, is a reflection of today's scientific and technological revolution.

—from Queries From Readers, Page 5, *Soviet Life* February 1970

—A.R.A.

CHAPLAINS' GUIDELINES FOR FREE AND RESPONSIBLE EXPRESSION OF CONSCIENCE IN THE MILITARY

I

The clergyman is a symbol of that which is spiritual about human life. A chaplain's presence among his men is a constant reminder of the fact that the church is identifying with persons in all conditions.

II

The General Commission on Chaplains and Armed Forces Personnel recognizes the need for and the mission of clergymen in the Armed Forces of the United States. The very nature of the Gospel and the teachings of Holy Scripture require the church to minister to men wherever they may be found.

III

Chaplains in the United States Armed Forces are commissioned under an agreement between the church and government. The chaplain is expected by the church and by the government to conduct his ministry in accord with the dictates of his conscience and the requirements of his denomination, as he deals creatively with his obligations and opportunities in the military community. These dual responsibilities to church and state must be held in a balance which is precarious at best. This delicate tension must always be recognized.

IV

If in the course of his military ministry this inherent tension should become conflict, the chaplain must use every resource of both church and state to seek reconciliation. To effect the necessary reconciliation, without compromising religious liberty, requires patience and skill. If after exhausting all efforts the chaplain finds that reconciliation still is not possible, the dictates of his faith and denomination determine his course of action.

The General Commission urges every chaplain to involve his appropriate denominational representatives early in any conflict of conscience. This cooperation affords an opportunity for testing the validity of the position taken. It permits the church to give the chaplain responsible support and share with him in the result of such a decision.

—ADOPTED BY THE EXECUTIVE COMMITTEE, THE GENERAL COMMISSION ON CHAPLAINS AND ARMED FORCES PERSONNEL, WASHINGTON, D.C.—13 JANUARY 1970.

The American Battle Monuments Commission

THIS eleven-member Commission appointed by the President, currently under the Chairmanship of General Jacob L. Devers, USA, (Ret), was established by Congress in March, 1923, with responsibility for the construction and maintenance of military cemeteries, monuments, and memorials on foreign soil. The monuments and memorial cemeteries under the supervision of the Commission are visited by about two million people annually, about 10 per cent of whom are Americans. The Commission commemorates 215,000 American war dead in these memorials.

Chapels of quiet dignity, with architecture suitable to each region, are located in twenty-two foreign cemeteries as listed below and shown in the accompanying pictures.

WORLD WAR I

Aisne-Marne, *Belleau*, France
Brookwood, England
Flanders Field, *Waregem*, Belgium
Meuse-Argonne, *Romagne*, France
Oise-Aisne, *Fére-en-Tardenois*, France
St. Mihiel, *Thiaucourt*, France
Somme, *Bony*, France
Suresnes, France

WORLD WAR II

Ardennes, *Neuville-en-Condroz*, Belgium
Brittany, *St. James*, France
Cambridge, England
Epinal, France
Florence, Italy
Henri-Chapelle, Belgium
Lorraine, *St. Avold*, France
Luxembourg
Manila, Philippines
Netherlands, *Margraten*, Holland
Normandy, *St. Laurent*, France
North Africa, *Carthage*, Tunisia
Rhone, *Draguignan*, France
Sicily-Rome, *Nettuno*, Italy

The American Battle Monuments Commission has responsibility for a large number of memorials in addition to those pictured on these pages. Full information may be secured by writing

The American Battle Monuments Commission
20th and Constitution, N.W.
Washington, D.C. 20360

Aisne-Marne Cemetery and Memorial, *Belleau,* France

Brookwood Cemetery and Memorial, *Brookwood,* England

Flanders Field Cemetery and Memorial, *Waregem,* Belgium

Meuse-Argonne Cemetery and Memorial, *Romagne,* France

Oise-Aisne Cemetery and Memorial *Fere-en-Tardenois,* France

St. Mihiel Cemetery and Memorial, *Thiaucourt,* France

Somme Cemetery and Memorial, *Bony,* France

Suresnes Cemetery and Memorial, *Suresnes*, France

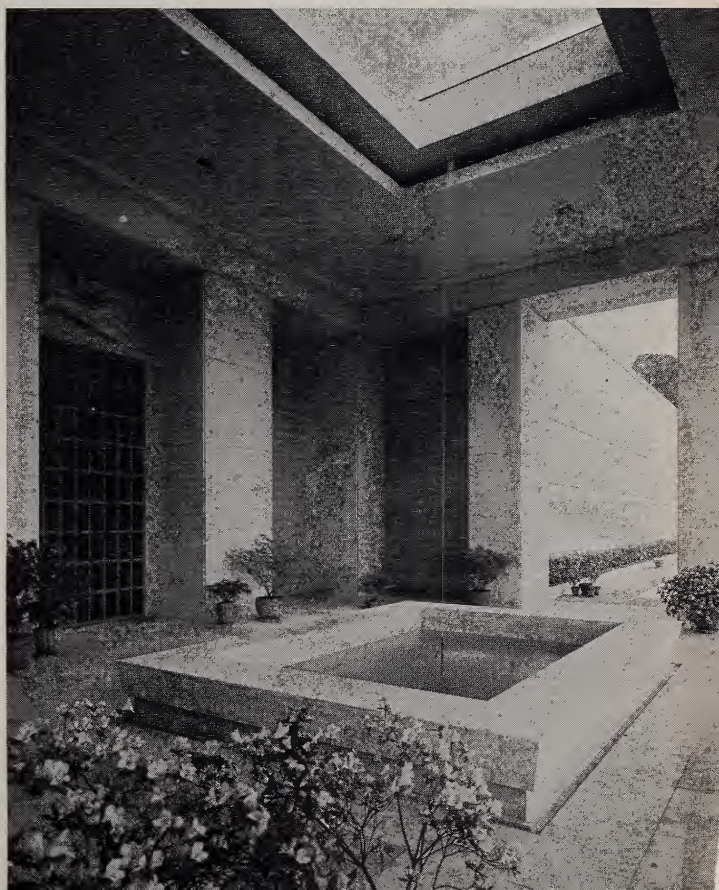
WORLD WAR II

Ardennes Cemetery and Memorial, *Neuville-en-Condroz,* Belgium

Brittany Cemetery and Memorial, *St. James,* France

Cambridge Cemetery and Memorial, *Cambridge,* England.

Epinal Cemetery and Memorial, *Epinal,* France



Florence Cemetery and Memorial, *Florence,* Italy

Henri-Chapelle Cemetery and Memorial, *Henri-Chapelle,* Belgium

Lorraine Cemetery and Memorial, *St. Avold,* France

Luxembourg Cemetery and Memorial, *Hamm,* Luxembourg

Manila Cemetery and Memorial, *Manila,* Luzon, Philippines

Netherlands Cemetery and Memorial, *Margraten,* Netherlands

Normandy Cemetery and Memorial, *St. Laurent,* France

North Africa Cemetery and Memorial, *Carthage,* Tunisia

Rhone Cemetery and Memorial, *Draguignan,* France

Sicily-Rome Cemetery and Memorial, *Nettuno,* Italy

A Visit With Chaplain Terrence P. Finnegan

By Caspar Nannes

DECEMBER 7, 1941, dawned bright and clear in Hawaii. Army Chaplain Terrence P. Finnegan stood reflectively before the small chapel on Wheeler Field adjacent to Fort Scofield. He was waiting to offer mass for a group of servicemen.

Idly Finnegan looked at the blue sky and watched languidly as several planes zoomed overhead. Probably the Navy putting on some maneuvers, he thought. Suddenly two bombs left one aircraft as it swung around only two-hundred feet above the chaplain. They were the first bombs dropped on Pearl Harbor that day. He then saw the Rising Sun insignia on the wings of the plane.

"I quickly realized what was happening," the Norwich, Connecticut, native recalled. "My first reaction was to tell the priests to get the people out of there. I took off in my car and was strafed but fortunately not hit. We immediately tried to get the children at the school under cover. Six were hit by ricocheting bullets and two were killed."

Finnegan spent the next two days and nights without sleep taking care of the wounded in Scofield Hospital. He also was involved in "getting the women and children out of Scofield and shipping them to the schools in Honolulu. We were afraid the Japs would come in. If they had, they could have taken the whole place by nightfall."

Two days after the attack Finnegan was promoted from Assistant Battalion Chaplain of the 25th Division Artillery at Scofield Barracks to Division Chaplain. The following October he was among those shipped out. Their

destination was Australia but because a ship ordered to bring troops to Guadalcanal had been sunk the group was sent there instead.

At Guadalcanal the 1924 graduate of St. Thomas Seminary and College at Hartford, Connecticut, had one of his most moving experiences. Before he arrived there the Japs had killed two Catholic priests and two Sisters because they refused to carry false information to the Marine commanding officer on the island. The Japs then placed the dead victims in a thatched-roof hut, but since wheat grew over them their bodies did not deteriorate but instead became mummified, and the priests and Sisters were easily identifiable.

The natives, headhunters only a-half century earlier but ardent Catholics now, and Finnegan brought the four bodies to the small church where the priests had officiated and buried them there. He was then told that the natives had taken the sacrament and communion sets following the attack and hid them in the hills.

"We went to get them," Finnegan said. "It nearly killed me. They ran all the time while taking me to the hills, eight miles away. I would offer them a cigarette, hoping they would stop. But no, instead they lit the cigarettes and were off running again. I barely made it."

Finnegan remained on Guadalcanal from November, 1942, until June, 1943, when he was evacuated to a hospital in New Zealand, suffering from pneumonia and malaria. He returned to the United States in January, 1944.

Major General Terrence P. Finnegan Chief of Air Force Chaplains.

BECOMING an Army chaplain was far from Finnegan's mind during his ordination as a priest of the Hartford Diocese in May, 1930, shortly after he received the M. A. and Bachelor of Sacred Theology degrees from St. Mary's Seminary and University at Baltimore.

While serving in the Hartford Diocese a Catholic chaplain at Fort Wright, Julius Bapst, told Finnegan the

Sixth in a series of visits with former Chiefs of Chaplains by Caspar Nannes

Army was badly short of Catholic chaplains and urged him to try the service as a Reserve officer. The year was 1937. He obtained the bishop's approval for a twelve-month stint, and stayed on for twenty-six years. "I loved it and I stayed with it," he said.

Finnegan's first assignment was Fort Bliss at El Paso, Texas, under Chaplain William Arnold, later Army Chief of Chaplains. In those days Fort Bliss was the largest post in the Army with emphasis on the cavalry. They tried to make a horseman out of Finnegan, but he observed, "The horse wanted to go one way and I wanted to go another way."

His initial contact with top Army brass occurred here. While watching a polo game Finnegan was introduced to the post's commanding general, General Ben Lear.

"Hello, Father," Lear said. "I presume this is quite different from Connecticut."

"That really shook me up," Finnegan recalled. "I had only been on the base two weeks and here Lear knew all about me."

His first assignment was with the Civilian Conservation Corps at Silver City, New Mexico. Later assignments were in Texas, South Carolina, and Illinois. In August, 1940, he was appointed a 1st Lieutenant in the regular Army. In September, 1941, Finnegan was transferred from Fort Ord, California, to Hawaii.

The top brass he met really impressed the young priest. At Fort Ord he was with the famous Uncle Joe Stillwell, who "was not much of a religious person but was a high quality man. He was strictly in favor of morality and religious values and was an inspiration to me."

Major General Joe Collins also impressed Finnegan, as did General John C. H. Lee, Eisenhower's Chief of Supply during the war, and Air Force General Otto P. Weiland. The former, known as "Court House Lee," was an Episcopalian who came regularly to the mass Finnegan offered because there was no Episcopal chaplain around. Lee was active in the St. Andrew's Society during the Korean War and went to the troops on the front lines to talk with them.

Finnegan, who attended the Command and General Staff College at Fort Leavenworth, Kansas, from 1947-48, transferred to the Air Force in 1949 and became Deputy Air Chaplain in January, 1950, and subsequently Air Chaplain, to the Far East Air Forces. In 1952, he was called to Washington as Deputy Air Force Chief of Chaplains to Air Force Chief of Chaplains Charles I. Carpenter, serving in that capacity unitl 1958 when he succeeded Carpenter in the top post. He retired four years later.

AS AIR Force Chief of Chaplains the priest, who was made a Domestic Prelate with the title of Right Reverend Monsignor by Pope Pius XII in 1956, wrote the regulations for the chaplaincy. He set the term of office for the Chief of Chaplains at four years, with the possibility of reappointment for another four years. When Finnegan submitted the regulations to the Chief of Staff, the latter turned to him and said, "You know who this would hit first?"

"Yes, me," Finnegan answered. "That is why I could write the regulation."

The accomplishment he takes most

pride in is the chapel at the Air Force Academy. The first proposal followed old established lines. Finnegan told Carpenter "This is ridiculous. I want three separate chapels so these kids could come to church every day if they want to."

Carpenter demurred saying he would never get it, but the Connecticut priest said, "Let me work on it." There were many obstacles. First he had to convince a Congressional committee that the project was justified. This he did, with the proviso that the $250,000 in furnishings must be raised privately. When asked if he could do it, Finnegan confidently replied, "Yes."

His first move was to call Rabbi Aryeh Lev, head of the Jewish Welfare Board. He explained the problem and then added, "I want $50,000 from you for the chapel. Can you get it?" Lev replied, "No problem," and within a week had the money, $5,000 apiece from ten prominent Jewish leaders.

He next wrote to all commanding officers requesting that their Protestant and Catholic chaplains direct the Easter Sunday offerings for the chapel furnishings. More than $300,000 was raised that way.

"The chapel has worked out beautifully because every day there are religious services in it." Finnegan today exults. "More than two hundred cadets go to mass every day, and Protestants and Jews use it at the same time. More than 100,000 visitors go through the building every year."

Six months before he was to retire from the service, Finnegan told Bishop Vincent Hines of the Norwich Diocese of the event. Hines, himself a chaplain who was in the Battle of the Bulge, asked, "You are not going to leave the priesthood?" Reassured, Hines then said, "I have a job for you to do after your retirement."

The job was director of Catholic Charities for the diocese, one initially requiring eighteen hours a day to learn. Finnegan, whose administrative and executive experience now stood him in good stead, observed, "It made my transition from military life to civilian life easy because I could not sit around and wonder what I was going to do."

His job included buying four buildings in different towns, the recruiting of a staff of trained social workers, and opening four offices to take care of unwed mothers, infants, and the placement of children. Added to that was the starting of a Boys' Town, St. John's School for Boys at Deep River, Connecticut. Here he still oversees about 100 boys who would be problems if left alone.

"These kids were all rejected and were so deeply hurt they could not live in foster homes. They were better living with their peers who were also rejected or did not have any parents to take care of them."

Finnegan is currently pastor of St. Mark Roman Catholic Church at Westbrook, Connecticut, a parish that has only two-hundred families in the winter and zooms to 1,200 families in the summer.

The former Air Force Chief of Chaplains is sold on the value of the military chaplaincy for priests, ministers, or rabbis.

"There is as great a need for the moral and religious training of our youth in the service as in a civilian parish," he insists. "In the military there is not available to the servicemen the normal helps of community

and home life so they need more care than their counterparts in civilian life.

"The young priest as a chaplain has the whole road open to him. The challenge of the military gives him unlimited facilities and work with people. He gets 100 percent support from the commanding officers because they recognize the values of religious training in producing a better person."

The former basketball and baseball star, a man with a keen sense of humor and cheerful personality, has given much to the armed services chaplaincy. In evaluating him, his superior officers wrote: "Finnegan is a gentleman of excellent character and habits; has most sincere spiritual attributes and strong devotion to duty. He also has unlimited capacity for inspiring and maintaining friendship; knows no class distinction; understands the point of view of persons with whom he comes in contact and has their confidence." END

AT YOUR SERVICE

Concordia Summer Institutes

Two institutes will be held in July at Concordia Seminary, the Lutheran Church, 801 De Mun Ave., St. Louis, Mo. 63105.

The first is "Understanding and Using Mass Media in the Parish," July 22-24. It will direct the attention of the participants toward an understanding of the effects which the mass media are having upon people today.

The second is "The 14th Annual Institute on the Church in Mission," July 27-31. It features as its theme "Social Ministry in Mission"; and will focus on an understanding of the church's role in social ministry and seek to discover ways to enlist and train the church's human resources for social tasks.

Some scholarships are available. To obtain a brochure detailing costs, scholarships, and containing registration blanks, write to the Office of the Registrar, Concordia Seminary, 801 De Mun Ave., St. Louis, Mo. 63105.

Fund Raising Management

This is the name of a bi-monthly magazine available at $5.00 per year. Address is 224 Seventh St., Garden City, N. Y. 11530. Each issue features speeches relative to fund-raising, news and information on foundations, taxes, mailing lists, postal regulations, related federal laws, and stewardship promotion techniques.

The American Issue

This is the name of a small paper published monthly except July and August by The American Council on Alcohol Problems, Inc., 119 Constitution Ave., N. E., Washington, D. C. 20002. It advocates abstinence and civic righteousness. Subscription price $1.00 per year in the United States.

Preaching Clinic

By James T. Cleland

A Serendipity of Primers*

WHAT do you do about magazines? Do they dominate your time for reading, or are you able to master them? I made a list of those which cross our threshold weekly or monthly or bimonthly. It is a motley collection: *The Chaplain*, and *New York*; *Beautiful British Columbia* and *The Scottish Field; Monday Morning* and *The Reader's Digest; The Christian Century* and *Sports Illustrated; The Link* and *Time; The National Geographic* and the *Christian Advocate*. Add to that alumni magazines from two universities, one college, four seminaries, and three prep schools. Several are gifts; some are unsolicited; a few, which will be nameless, are never read.

My mother, who still influences my life mercilessly, advised me as a boy to read books and not magazines. As usual, she was about as wrong as she was right. Can you imagine an M.D. trying to keep abreast of contemporary medical thought without serious hours devoted to his professional journals? At least, he will look at the journal which summarizes the other journals. So with us. We must needs know what is going on around us, in the here and now. That is one focus

* *If you do not know "serendipity," look it up in the dictionary. Then preach a sermon on Saul hunting for lost donkeys and discovering a kingdom.*

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

of our preaching, and the scene of our pastoral activity. Remember, too, that the secular periodicals furnish as many (and often more interesting) illustrations as our denominational papers. One church leader, who is more of a commando than a staff officer, announced that he would refuse ordination to any seminarian who did not read *Sports Illustrated*. I quietly murmured: "Amen." I am a charter subscriber to that magazine.

In an attempt to obey my mother—who, being dead, yet speaketh—I cancelled my subscription to one religious journal, which angered me as much as it enthused me. Then I discovered that I missed it. One day, passing through the Divinity School common room, I found a stack of sample copies for free. I took one home, and I found primer after primer on page after page. It was a treasure-house. Some of you keep requesting another column of primers, so here it is.

1. The French philosopher Montesquieu spelled out what is essential to the different kinds of government. Fear, he said, is the required ingredient of a despotism. Honor is the key to the monarchy. And what of a republic? "Virtue is necessary in a republic" (p. 3).

Which of these is the required ingredient of the armed forces? Which, of the church? Is there a place for another ingredient? What is it? Why do you say so?

2. How far we have strayed from the once universally accepted image of Americans became very visible recently in a foreign columnist's reference to the impression made in Britain by the Apollo 11 moon flight. The behavior of the astronauts, said the columnist, "showed that they were not men of stature only in space, but were of equal and superlative quality in the ordinary business of life. To a people fed with endless stories of American vulgarities and violence, these men recalled another America of sober dignity, responsibility, and dedication to duty" (p. 5).

Have you ever read Thomas Carlyle's book on heroes and hero worship? Do you recall that one definition of "hero" is a person with one human parent and one divine parent? Are we living in the age of the non-hero? So what, with regard to Jesus?

3. "But what can I do?" ask concerned white Americans. Well, as a first step, set out on a mission of understanding; try to learn what it is like to be a black in white America. Read, baby, read! (p. 8).

Can one love one's neighbor as oneself, if he doesn't know, understand, feel for and begin to respect his neighbor? Isn't it important for white folk to enroll in "Black Studies" classes? Isn't it important for Blacks to want Whites to be there?

4. William Barclay tells of an old man who, as he lay near death, was obviously troubled. When asked what was disturbing him he replied, "One day when I was young I was playing with some other boys at a crossroad. We reversed a sign post so that its arms were pointing in the wrong direction, and I've never ceased to wonder how many people were sent in the wrong direction by what we did" (p. 11).

I thought of that the other day when I saw a "STOP" sign turned completely around. It would have been better if I had tried to reverse the reversal, or, at least, had notified the police.

5. A few weeks ago it was my privilege to see Mrs. Golda Meier during her trip to the United States. While I was waiting to be taken to her room, one of her aides told me that a man in New York had said to her: "Madam Prime Minister, why don't you Jews and Arabs sit down and settle your problems like Christians?" And I said: "Like in northern Ireland" (p. 12).

This Belfast situation tempts me to believe that there are some problems for which there is no factual solution. That despair is reinforced by part of a speech which is supposed to have been made in the General Assembly of the Church of Scotland in a debate on church union: "Moderator, Fathers and Brethren, let us never forget that when Christianity is dead and buried, there will still be Presbyterianism." I know some of my brethren who *de facto* believe this.

6. "The future," said C. S. Lewis, "is something which everyone reaches at the rate of sixty minutes an hour, whatever he does, whoever he is" (p. 14).

That is something I must needs remember. I cherish the unproven notion that *almost* all of my colleagues have more time for everything and anything than I have. Yet, if the quotation is true, why is a sermon just as long as it seems?

7. Men live best to whom life is a forever thing? (p. 15). If you have your doubts about that, read again Nevil Shute's paperback *On The Beach*, of how an Australian city awaits certain destruction in nine months by atomic radiation. The hero, an American submarine commander, is the enfleshment of the above quotation. The book was metamorphosed into one of my better sermons.
8. "I'm sick and tired of hearing people talk about love," said the bitter Harlem youth to the man who was telling him that God loved him. "I want to see love with skin on it" (p. 23).

Haven't you found that almost any word has to become flesh so that ordinary folk can grasp it? The Prologue to the Fourth Gospel particularizes the wider experience of common man.

9. "Learning to live biblically in a secular world means learning to give full and active support to Christian education, Christian political action, Christian labor activity, Christian anything" (p. 37).

This reminds me of a quotation from Robert Louis Stevenson's *Weir of Hermiston*, who was objecting to the food served at dinner. His wife sobbingly remonstrated that the cook was a good Christian woman, her sister in the Lord. He pointed out that, at the moment, he was not interested in the cook's spiritual life. What he wanted was Christian *broth*!

10. Sometimes young men with a great deal more hair than their fathers have (or even had) take up their guitars and sing:

> They will know that we are Christians by our love, by our love.
> They will know that we are Christians by our love.

Perhaps we can sum up the new mood among Christian thinkers by saying that there is no better way of letting them know (p. 40. The last quotation in the issue).

Can you beat it? Can you strum it?

(Continued on page 34)

Chaplain, LTC, Calvin H. Campbell traces on the map the route his military pilgrims took from bases in Turkey through the Holy Land.

Pilgrims to the Holy Land

By Calvin H. Campbell

EVERY chaplain must dream of being stationed near enough to the Holy Land to visit it at least once. It was my good fortune to have been at Incerlik AB, Turkey, from 1965 to 1967, close enough to organize pilgrimages there about every two months.

With one of the other chaplains, the NCOIC of the chapel, or myself as a guide, we would organize a group of military personnel and dependents and prepare for a trip to the lands Jesus walked.

We set up a program whereby once every two months we would take a group of pilgrims to the Holy Land. This was not a sight-seeing trip, but

The massive Roman pillars of Baalbek mark one of the most famous and historic ruins in eastern Lebanon. Stone was quarried in Egypt, freighted over sea and land and erected in the "City of the Sun," where they stand as a reminder of Roman culture and architecture.

a bona fide religious experience.

Meeting with our people up to four times prior to departure and briefing them, using a map of the lands of the Bible today as well as an illustrated New Testament, gave them some degree of familiarity with what they would be looking at.

Some of the people were not very biblically educated, so for them it was going to be a totally new experience. We tried to prepare them as best we could, so they would have some idea of what to expect.

On the day of departure we'd gather together, have a brief devotion in the morning, get aboard the bus and leave for the airport.

We would fly to Beirut, where we were to transfer to bus travel. We would spend some time there to give our pilgrims an opportunity to see Beirut, one of the most fabulous cities in the world.

Just north of Beirut is the city of Byblos, from which we get the word, Bible. Some of the pilgrims would take a side trip up there to see it for its obvious historical significance.

Then we'd go over the mountain

This chaplain describes the tours he organized for people stationed at his base

In this cave at Qumran was found the world's oldest existing Biblical manuscript—Isaiah. The Dead Sea scrolls were found in various caves along the high rock walls overlooking the Dead Sea where they had been hidden thousands of years before their discovery by shepherd boys.

toward Syria and stop at Baalbek. This is the old Roman city of Heliopolis, the City of the Sun, which is located at the northern end of a beautiful, fertile valley. To the south of us we could see Mt. Hermon, usually snow-capped, as it is nine or ten months of the year.

Baalbek was important because of the Roman historical significance. It was built by the Romans and made to placate the religious interests of all the

people around there. If anybody had some god, they built a temple to him.

It's one of the most impressive sights of Roman architecture anywhere. The pillars are gigantic and a set of them are still standing, as well as a temple to Jupiter, making it a fabulous place to see, a must for our trips.

THEN it was on to Damascus, where we would spend the night. There we'd see the covered bazaars, and the place where St. Paul's sight was restored. We'd see the place in the Old Wall through which he was presumably lowered by a basket when his oppressors were coming to capture him.

Then, by bus, usually the next day, we'd travel down the old valley road, an important caravan and Crusade route and cross the Jordan River on our way to Jerusalem. At that point we were crossing the river very close to the site of the presumed location of the baptism of Jesus, by John the Baptist.

On the left of that crossing are the headwaters of the Dead Sea, and just to the west is the Qumran area, where the Dead Sea scrolls were discovered. They were first bought by a friend of mine whom we met and have come to appreciate.

He was an old Christian Arab who had a shoe repair shop in Bethlehem. Through this shop he had made contact with the parents of the shepherd boys who found the first pieces of the scrolls.

The Bethlehem bell in the tower of the Church of the Nativity is heard around the world on shortwave radio every Christmas Eve.

A wall of the ancient Temple built by King Solomon stands as a reminder of the past glory of Jerusalem. For the first time in thousands of years it is in the possession of Jewish people, who go there to pray for God's help in sustaining them as a people and nation.

They figured that if the scrolls were worth anything, my friend would give them something for it. Little by little these shepherd boys would find more fragments, bring them in and sell them to him for a fraction of what they were worth on the archeological market, but much more than they were worth to them.

Then our pilgrimage would continue in Jerusalem on a predetermined itinerary so that we could get our people to all the places we felt were of biblical significance. We tried to do it chronologically, so our people could have some sense of how things happened. Starting with Bethlehem and not Jerusalem if possible, we'd go down to that city, out to the shepherds' fields, into the Church of the Nativity, down into the Grotto itself. We also visited the Church of St. John next door, giving our folks as much time as possible to wander, sit and meditate on their own.

At the end of each day, or at meal time, we'd cross-check notes with them to make sure they didn't miss anything of significance.

Occasionally, we drove on down farther to the city of Hebron, David's old city, a side trip of a half-hour or forty-five minutes.

Then back in Jerusalem we made certain the pilgrims saw everything they should; always enough time

was allocated so they could go back on their own to revisit particular places if they wished.

My wife and I found this to be a very comforting experience on our part. We would go back inside the walls to the old city of Jerusalem and walk up and down to smell the fruits, the herbs, and the marketplace and retrace the steps of Christ to prepare ourselves for the experience coming up.

WE TRIED to get our tours there so they would be in Jerusalem on Wednesdays, Thursdays, and Fridays. On Thursday night, which would have been the night in Holy Week on which the Lord's Supper was instituted, we would gather together as a group. I would then lay the biblical framework for what we were about to do, giving the background of that week in the life of Christ and what had led up to it. Silently and with candles or flashlights, but without conversation, we then went through the deserted city streets, to the Church of St. Mark in the Old City, a Syrian Orthodox church.

The Syrian Orthodox Church maintains that it was in that church that the Last Supper really was instituted. Historically it is not likely that this is so, but it was available to us, and from it we could go to the other places. So we made arrangements with the brothers in the Church of St. Mark to be let in at night.

There the Syrian Orthodox brothers read to us from the biblical account of the Upper Room in the original Aramaic language Jesus used. We had

Arches from the ancient wall of King Solomon's Temple frame the gleaming gold on the Dome of the Rock. This rock on Mount Zion is equally revered by Christian, Jew, and Muslim.

Chaplain, LTC, Calvin H. Campbell holds in his hand the kind of oil lamp used in ancient times in the Holy Land, and a piece of 400-year-old Syriac parchment of the Gospels.

prayer and usually left some contribution for the church.

We went out into the night, past Caiaphas' home, down across the little footpath diagonally down the hillside and across the Brook Kidron, where we'd stop.

There in the very depth of that valley, we looked at the city of Jerusalem on our left hand, the Mount of Olives on our right, and up the valley itself, toward the Garden of Gethsemane. It gave us an amazing sense of nearness because we knew that Jesus and the disciples were doing the same thing on a night much like that years ago.

We would stop at the appropriate places and historical sites to read the Scriptural passage that would apply to that specific spot. Occasionally we would have prayer if it seemed appropriate. We moved on, totally in silence; the leader talked only to ask or answer some specific question of significance.

We went up the road past Absalom's tomb, up into the church courtyard by the Church of All Nations. Through prior arrangements with the priests there, it would be opened for us. They always met us at the gate, ushered us in, and if we asked, gave us a brief resumé of the significance of the place.

In the Garden itself we would meet for a time of prayer, devotion and Scripture reading under the olive trees. We allowed the folks time enough so that individually or in family groups they could go off and have their own prayers if they wished.

A few at a time, so there wouldn't be any great crowd inside, we would go into the church and kneel at the iron railing around the Rock of Agony, at which Jesus himself knelt. Then we

would slip quietly from that place.

This was an intensely religious experience. We were preparing ourselves then to walk the Via Dolorosa the next day. What we always did at this point, however, was to wait, not to go home, but to end the night on a positive note by reminding ourselves that the Christian gospel did not end there, or with the death of Christ, but that he did rise again.

HOWEVER, we kept the seriousness of our devotional mood with us by maintaining silence on our way back to the hotel. Then the next morning, Friday, we returned to the Old City, and visited such sites as the Pools of Bethesda, the Virgin Springs, the Pool of Siloam, and the important churches.

We went back to Caiaphas' house close to noontime so we could walk the Via Dolorosa at about the one-to-three o'clock period. On Fridays there are always pilgrims from all over the world who have come to reenact the walk of Christ with the cross. We would have mingled in with the crowds, but we kept our group together to stop, talk about, and read the Scripture for each of these famous stations of the cross.

We ended up at the Church of the Holy Sepulchre, outside the ancient city wall, where Jesus was crucified. After our devotions there, we would walk to Gordon's Calvary, or the Garden Tomb, where another friend of ours would explain the biblical significance of this place as he understood it.

The crucifixion probably didn't happen there, but it looks like the place it might have happened. There's

After the crucifixtion, Jesus' body was laid in a tomb like this awaiting resurrection. The Garden Tomb is below Gordon's Calvary.

a hill that looks like a skull and there is an actual garden tomb, whereas the Church of the Holy Sepulchre has been so overbuilt that it doesn't seem like the crucifixion could have been outdoors.

Our pilgrims would always find Gordon's Calvary very satisfying because it is quite beautiful and has a good view of the walls of the Old City of Jerusalem.

Again, we would remind our group what it was they had come for—to see a place similar to that in which their Lord had been buried after he'd been crucified.

The next morning we took our group back and closed our activities in Jerusalem by having communion service for all who wished to participate, using unleavened bread. It also gave us a chance to see this tomb in the early morning light and to get something of the feel of the way it must have been back in Jesus' day.

We then went on into the Israeli side and saw Galilee, Nazareth, Cana, Capernaum, Solomon's stables, and the place at which the Battle of Armageddon will presumably bring to an end the history of the world.

After spending the night in Tel Aviv we returned to our home base in Turkey.

The trips were worth untold amounts of money because it was an experience, not only in leading the groups and going with them, but seeing that people, for once in their lives, understood what it was the Bible talked about.

When they could stand there and look, it made all the difference in the world! It was quite different to looking at scenes on a black and white page. END

A SERENDIPITY OF PRIMERS

(Continued from page 25)

Can we live it?

Now you have a right to know what issue of what magazine was, at what time, such treasure-trove. It was the December 19, 1969, issue of *Christianity Today*. I am not planning to resubscribe; but I am going to wander through the Divinity School common room from time to time, keeping my eye open for more free sample copies.

END

BEYOND THE DARK

Gray clouds hang low
above the reaching sea
whose waters
pushed by wind and tide
assault the shore.
Sea gulls, waiting up for rain,
huddle on sodden sand.
Their drooping feathers
wet with spray,
they stand
all facing windward
among the moving mounds of foam.

A hanging dome
darkens the earth
till suddenly, and far,
far out where sea meets sky
the dark is pierced
by one thin stream of light.

Remembering the constant sun
I have no need for sight.

—Emily Sargent Council
from *Bay Leaves*.
Used by permission.

The U.S. Army Engineers built St. Christopher's Chapel in 1943, which has become a memorial to the Americans who worshiped there.

American Friendship in Australia

By Tom H. Inkster

An Army chapel during World War II is now a shrine

WHERE American soldiers of World War II camped and trained in Australia there is now a shrine. It is St. Christopher's Chapel, built by men of the U. S. Army in 1943, near Rockhampton. Constructed of native timber and stone from a nearby creek, this unique nondenominational church has no walls and is the only one of its kind in the world.

When it was decided to send American forces for the South Pacific campaign to Australia, a section remote as possible and yet having easy embarkation facilities was required. Rockhampton in Queensland, 1,150 miles

north of Sydney, was selected. More than 70,000 men were stationed in the area and the plaque on a monolith at the entrance gate of St. Christopher's Chapel states that erection of the building was inspired by the common efforts of Protestant, Roman Catholic, and Jewish chaplains. The rotunda, where men going into combat expressed their belief in a divine creator, was built in memory of Sergeant J. Bauman.

We had been told about St. Christopher's Chapel and expected to see a ruined reminder of World War II. Instead, we were pleasantly surprised to find it in excellent condition and ready for any service. There is a marked contrast with some of the great churches we visited around the world which were overrun by irreverent sight-seeing tourists. On entering the Chapel one is immediately struck by the beautiful simplicity and feeling of reverence and peace in this living memorial to Americans who gave their lives in the South Pacific.

Wholeheartedly welcomed, many Americans married Australian girls and took their wives back to the States. We met quite a number, however, who married and remain quite contented in sunny Queensland. They operate farms and work in various segments of the thriving industry.

An old-timer, explaining how the Americans had been accepted, told us he had taken many GIs on kangaroo hunts and fishing trips. Telling a Yank one time they would need bait, the soldier said, "Leave it to me." When he showed up next day with five pounds of *prunes*, the Australian howled with laughter, while asking, "Is that what you call *prawns*?" The embarrassed GI from the Deep South smiled as he replied, "That's what they call them where I come from."

A genial and philosophical oldster, who still drives a bus in Rockhampton, had happy memories of the Americans and everything he had to say about them was of the highest praise. With a chuckle and merry smile, he told how he handled those who had imbibed too freely and had no cash for fare. He would avoid trouble by saying, "That's all right, Son. Enjoy the ride."Australian currency being confusing to them at the best of times, he would simply take two fares out of what was proffered by the next soldier.

BY THE end of the war Americans had changed the Australian way of life, though any self-respecting *Aussie* would starve rather than eat peanut butter and jelly sandwiches. It was the introduction of mechanized equipment by the American Army that brought about tremendous improvements and vast developments after they left. As one farmer remarked, "We didn't know what a tractor or bulldozer was before the war."

Comparatively isolated when the Americans were there, the entire area is now flourishing in a wave of prosperity. There was amazement at the speed in which Army engineers built a bridge over the Rockhampton River. Today a permanent structure spans the swift-flowing river, and there are fine highways and motels all the way north to Cairns.

Smack on the Tropic of Capricorn, Rockhampton is aptly named the "beef capital of Australia." With two million cattle in the immediate hinterland and several packing plants, meat is shipped in refrigerated vessels throughout the year to the United

Inside view of St. Christopher's built at Nerimbera, Australia, in the early days of World War II by Catholic, Jews, and Protestants. Chapel was built in memory of Sergeant J. Bauman.

States and Europe. We talked with aborigines at work in the gold and copper mine and at the Blair Athol open cut coal mine, with a face that rises straight up for 85 feet.

There is an exotic display of brilliant crotons, bougainvillea, and tall graceful palms in Rockhampton's Botanical Garden, said to be the best in Queensland. Here, too, are trees of all description from every part of the world. Tropical fruits grow profusely and, at one farm, we picked apples, oranges, and lemons. More and more scrub (bush) land is being cleared for cattle grazing, and just north of the city are extensive sugar plantations.

To Gladstone, south of Rockhampton, bauxite is now hauled from Weipa in the aborigine country on the Gulf of Carpentaria. Made into alumina at the giant Gladstone refinery, it is then shipped in other freighters to the United States for final refining into aluminum.

There is a regular boat service from Gladstone sixty miles to Heron Island on the Great Barrier Reef that extends for 1,250 miles off the Queensland coast toward New Guinea. The reef is a living thing, in the sense that a tree is living, though part of it may be dead. Fossicking on the reef, built up by millions and millions of polyps —each no larger than a pinhead—over millions of years, we saw practically every known kind of creature that lives in the sea and a few not yet classified.

Brisbane, five-hundred miles south

of Rockhampton and the capital of Queensland, was the GIs Paris or San Francisco when in the South Pacific during World War II. It is a busy place, with open street cars rattling through the main streets. At nearby Lone Pine one can cuddle koala bears and a few miles south, at Currumbin, colorful wild parrots come down by the hundreds to be fed, sitting on your head, shoulders, and arms.

Eastward is Toowoomba, Australia's flower city, and the Darling Downs, the most productive land in all the Commonwealth. The Gold Coast is a twenty-mile stretch of beach with hotels and apartment buildings that reminded us of Miami Beach, and but a few miles inland are immense banana plantations.

A great exciting new world today exists around nondenominational St. Christopher's Chapel. At Nerimbera, on the road to Emu Park, it is maintained by Americans and Australians. Services are held on July 4 and other important days of both nations throughout the year.

St. Christopher's Chapel is a constant reminder of the GIs who defended the cause of liberty and brought peace to the South Pacific. It stands as a monument to men's yearning for a better world, and is the finest symbol of American-Australian friendship.

END

AT YOUR SERVICE

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IF YOU DRINK, DON'T DRIVE

If we could eliminate all causes of highway accidents but one, we would still be faced with 50 percent of the problem—drinking and driving.

Drivers should allow at least one hour per average drink to regain muscular coordination, visual acuity, and good judgment needed to operate a motor vehicle. Black coffee, cold showers, physical exercise, and other "home remedies" do not speed elimination of alcohol from the system.

The Department of Transportation's 1968 Report to Congress on "Alcohol and Highway Safety" concluded that "alcohol has been the largest single factor leading to fatal crashes."

Alcohol was a factor in half of the 55,200 highway fatalities during 1968.

He Rode By Faith

By Charles Ludwig

Robert Sheffey, the Virginian circuit rider who believed in prayer, and whose prayers were often answered most dramatically.

UNCLE Bob Sheffey tied his horse to the rail fence and strode quickly up to the cabin on Wolfe Creek where the man had been bitten by a rattlesnake. He had tried to win this family for a long time, but they had merely scorned his entreaties. Now, in an emergency, they had called him.

This was Sheffey's opportunity to get in a word for the Lord.

Flinging open the crude door, he stepped inside and knelt on the rough boards by the man's side. With his eyes firmly closed, he prayed: "O Lord, we do thank Thee for the rattlesnakes. If it had not been for a rattlesnake they would never have called on You. Send a rattlesnake to bite Bill, and one to bite John, and send a great big one to bite the old man."

The stricken family was not unduly shocked or alarmed by that prayer. They knew Uncle Bob, and they knew he was deeply concerned for the salvation of their souls. Moreover, they knew this slender circuit-riding Methodist preacher would give anything—even his life—if he felt it would help them.

He was one of their kind, and they loved him!

Although Uncle Bob Sheffey has been dead for almost three-quarters of a century, his fame lingers on in

The unique prayers of an evangelist bring most surprising results

the blue hills of southwest Virginia. The natives speak of him in hushed tones, and if a speaker is losing his crowd, all he had to do is to mention the name of this eccentric old preacher of long ago, and the people will move forward to the edges of their pews.

Uncle Bob was not a fluent speaker. One old man recalled: "Brother Sheffey was the most powerful man in prayer I ever heard, but he couldn't preach a lick." Nevertheless, whenever it was announced that Sheffey was going to preach, the little frame buildings were usually crowded to the doors. The reason for this was that Sheffey's prayers were often answered in a most dramatic way, and he always said precisely what he thought. And sometimes his thoughts were rather embarrassing—but that did not concern him a bit.

His prayers were unusually long, and because of this he was ignored for several days at a minister's meeting. Finally, however, one of the leaders, a little braver than the others, asked him to lead in prayer. Sheffy's petition that day was one no one present could ever forget. With his bearded face lifted toward the heavens, he prayed: "O Lord, Thou knowest that this thy servant has been here all these days, and those here have never recognized him as thy servant, and now, Lord, I don't know what thou thinkest of them, but as for me I think they are small potatoes and few in the hill."

BOB Sheffey had seen the evil of drink in his circuit and he was very much against it in any form. One day as he was riding near Wolfe Creek he noticed a group of men building a new still. This, he decided, would never do. Dismounting quickly, he tethered his horse, spread a sheepskin out on the ground to protect his knees, and offered up a long prayer which he concluded by requesting that the Lord would "smash the still into smithereens." He then got up, smoothed his trousers—for he was always a very neat man—and continued on his way with complete confidence that his prayer would soon be answered.

Within a week, a heavy tree blew over on the still and wrecked it. The owner, however, was not a man to give up easily. Within a few days he started to rebuild. When Sheffey heard about this he got out his sheepskin and prayed again. This time a flash flood did the job—and did it so thoroughly not a board was left in place.

At another ministers' meeting when everyone seemed to be at sixes and sevens, the chairman asked Sheffey to pray. Sheffey, sensing the problem, got to the point at once: "Lord, I think I know what the trouble is. I am sure the devil is here, and I want You to take him by the nape of the neck, and take him to the edge of the cliff out here, and kick him off."

The prayer was apparently answered; for immediately a wonderful spirit of surrender and cooperation took over the entire assembly, and many of the ministers received a new inspiration.

Circuit-rider Sheffey began his life most appropriately on July 4, 1820, in Ivanhoe, Virginia. His parents were

Many people visit the grave of Uncle Bob Sheffey where the old evangelist of the last century awaits final resurrection.

good solid citizens who earned their living from the land. An uncle was elected to Congress, and a brother became a well-known judge. Bob's mother died when he was only a child and so he was raised by an aunt in Abingdon, Virginia. It was in this city that he was converted in a Methodist revival at the age of nineteen.

Feeling his call to the ministry, he enrolled almost at once at Emory and Henry College. But study for him was a bore—nearly a waste of time. Before the year was out he was riding the hills of Virginia doing missionary work. A minister who met him during those years, published an impression: "We found R. S. Sheffey, who had been trying to get a license to preach for several years and failed, because he was a peculiar man. We succeeded in having him licensed to preach; and then kept him with us for three years. He spends about two-thirds of his waking hours in prayer. His prayers are very frequently answered immediately! And in nothing more frequently than for the downfall of establishments for intemperance."

Sheffey was at his best during a Methodist class meeting. The testimonies stimulated him. At such times he loved to say: "I've been born twice —of the flesh on July 4, 1820; and of the Spirit on January 9, 1839, over Greenway's store, at Abingdon, Virginia."

Whenever it was known that he was visiting a community, all of the houses would open to him. Then, after he was gone, the memory of his presence and what he had said would linger on, and the people would discuss it for weeks. His favorite dish was chicken and dumplings, and he had a way of advertizing this taste wherever he went. Once, when called upon to say grace, he prayed: "Lord, we thank thee for this good woman; we thank thee for this good dinner, and we thank thee for this good chicken, but it would have been better had it had dumplings in it. Amen."

HE hated to leave a home without reading the Bible and having prayer with the family. On one of these occasions a neighbor girl joined the little worship circle he was leading. And so in his prayer, he said: "God bless the little girl with the red 'joisey' on, and God bless Tommy. We want them to get married."

Again the prayer was answered. The girl grew up and married Tommy and

they became Reverend and Mrs. Thomas Priddy!

Sheffey's love was not confined to human beings. He loved all animals —even snakes and insects. Meeting a hungry dog, he gave him all his lunch even though it meant he had to go without a meal. Seeing a snake lying across the road, he chased it into a hole so that the next person going by wouldn't kill it. And quite frequently he dismounted from his horse in order to turn a beetle over that had been imprisoned on its back.

Sheffey refused to be concerned about those who ridiculed him. The Lord was giving him spiritual fruit, and this is what really mattered. But even some who ridiculed his unorthodox ways, had a secret admiration for his success. In his autobiography, Dr. George C. Rankin wrote: "He could say the oddest things, hold the most unique interviews with God, break forth in the most unexpected spasms of praise, use the homiest illustrations, do the funniest things and go through with the most grotesque performances of any man born to woman.

"It was just 'Bob Sheffey,' and nobody thought of anything he did or said, except to have his own way and do exactly as he pleased. In anybody else it would not have been tolerated for a moment. In fact, he acted more like a crazy man than otherwise, but he was wonderful in a meeting. He would stir the people, crowd the mourners' bench with crying penitents and have genuine conversions by the score. I doubt if any man in all that conference has as many souls to his credit in the Lamb's Book of Life as old Bob Sheffey."

In spite of all this unique admiration, his brother, Judge Sheffey got a little exasperated with him. "Bob," he admonished, "I want you to stop being so peculiar."

"I won't do it," replied Uncle Bob, "for the Bible says that God's people are a peculiar people."

"Yes, but there is no sense in being childish!"

"Oh, yes there is, for the Bible says 'that except ye be converted, and become as little children, ye shall not enter the kingdom of God.'"

One lazy afternoon, while riding to an appointment, Sheffey noticed a wide shelf rock—an ideal place for a gospel sign. Quickly dismounting, he wrote in huge letters the great question: "What must I do to be saved?"

Coming back the same route several weeks later, Sheffey found a patent medicine salesman had written beneath his question an answer in equally large letters: "Use Hite's Pain Cure." But this clever man of the road did not have the last word, for in ever larger letters, Sheffey added this important verse: "AND PREPARE TO MEET THY GOD!"

Bob Sheffey refused to retire. Indeed, the people would not let him. He was still proclaiming the gospel at eighty-two when he was summoned home.

Last year I visited his grave in the Wesley Chapel graveyard near Pearisburg, Virginia. The inscription at the bottom of the stone placed over his resting-place, indicates what the people thought of him.

> Fully consecrated to God's service, he preached the Gospel, without money and without price, and has entered upon his reward. The poor were sorry when he died.

END

←

Chaplain (COL) Franklin T. Gosser (right), VII Corps Chaplains, administers the reenlistment oath to MSG James E. Holeman, Jr., Chaplain Administrator for the VII Corps Office in Stuttgart, Ger. Sergeant Holeman will complete twenty years' of service before his reenlistment time is over.

→

Reunion of brothers-in-law in the Air Force at Chanute AFB, Ill. Chaplain, CPT, John D. Bohush (left), Chanute Tech. Tr. Center, is the latest Russian Orthodox chaplain to be commissioned. Chaplain, MAJ, William B. Stroyen, Lackland Mil. Tr. Center, Lackland AFB, Tex., was the first Russian Orthodox chaplain in the Air Force.

Cardinal Terence Cooke, Military Vicar of the United States and Archbishop of New York, received a plaque making him an honorary AMERICAL Division Chaplain after conducting a mass for a thousand men in Chu Lai last December 22. *Pictured, L-R:* Chaplains Bykowski, Watterson, Butler; Archbishop Cooke; D'Agostino; Chaplain (LTC) James Shaw, Division Chaplain; Chaplain (MAJ) Leonard J. Lukaszewski, Ass. Div. Chaplain.

Dr. Oswald C. J. Hoffmann, well-known Lutheran Hour speaker, visited servicemen of the AMERICAL Division at Chu Lai during the holiday season. He is shown here with the talented and lovely Miss Suzanne Johnson, former Miss Illinois and winner of talent portion of a Miss America Pageant. Dr. Hoffmann was presented a plaque making him an honorary AMERICAL Division Chaplain after speaking to more than a thousand service personnel.

LT Herman L. Kibble, CHC, USNR, is enrolled in the orientation course at the Naval Chaplains School, Newport, R.I. During his training he will be in classes on counseling, ecumenism, interpersonal communication, and will receive instruction on the Code of Conduct, sea power, naval customs and courtesy, and how to rig for church on naval vessels at sea. Chaplain Kibble is a Seventh Day Adventist.

Chaplain (MG) Roy H. Parker, USA, (Ret) died at DeWitt Army Hospital, Fort Belvoir, Va., on January 15, 1970. He would have been 80 in May. He earned his B.A. degree from William Jewell College, and was ordained a Southern Baptist minister. He entered the Chaplain Corps Reserve in November, 1918, and became a first lieutenant on July 1, 1920. He was promoted to Major General in 1949 and was appointed Army Chief of Chaplains in 1949 under former President Harry S. Truman. He was buried in Arlington National Cemetery, and is survived by his wife, Brazilia, and daughter, Carlene.

Chaplain (MAJ) Roger W. Heinz, Lutheran Missouri Synod, died on December 9, 1969, when the helicopter in which he was riding crashed and burned in Vietnam. He had been conducting services for a Special Force team near Da Nang. He received his degrees from Concordia, St. Louis, Mo., and was ordained in 1961. He entered the Army Chaplaincy in 1964. He is survived by his wife, Lois, and two daughters.

Dr. F. Paul Langhorne, minister emeritus of Montgomery Hills Baptist Church, Silver Spring, Md., died last January. He was a chaplain at Walter Reed Hospital from 1916 to 1923 and served as corresponding secretary of the Wartime Army and Navy Chaplains Commission of the Federal Council of Churches. He had served many pastorates before retiring in 1964.

Chaplain (MG) Francis L. Sampson, Chief of Army Chaplains, assumed chairmanship of the Armed Forces Chaplains Board, succeeding RADM James W. Kelly, Chief of Navy Chaplains. The current board includes, L-R; Chaplain, COL, Hans E. Sandrock, USAF, Exec. Dir.; Chaplain, BG, Roy M. Terry, USAF, Deputy Chief of Air Force Chaplains; RADM James W. Kelly; Chaplain Sampson; Chaplain, MG, Edwin R. Chess, Chief of Air Force Chaplains; CPT Vincent Lonergan, CHC, USN, Director, Chaplains Division, Chief of Navy Chaplains.

Mrs. John Krzesniak (left) presents a check for $763 from the Catholic and Protestant Chaplains Funds, Bolling AFB, Washington, to Dr. Ann Irish of the International Eye Foundation, while Chaplain, MAJ, James W. Chapman looks on. Mrs. Krzesniak, an active member in the chapel program, personally benefited from the Foundation by having her sight partially restored.

Above: Chaplain (MG) Francis L. Sampson, Chief of Army Chaplains, helps Mrs. Hyatt pin stars on Chaplain (BG) Gerhardt W. Hyatt, who has been appointed Deputy Chief of Army Chaplains, while their son, Matthew, looks on. *Below:* Colonel Paul Hyatt (left), of the Canadian Air Force, stationed at the North American Air Defense Command, Colorado Springs, Colo., visits his brother, Chaplain (BG) Gerhardt W. Hyatt, Deputy Chief of Army Chaplains, at the Forrestal Building, Washington, D.C. Chaplain (MG) Francis L. Sampson, Chief of Army Chaplains, is on the right.

VETERANS ADMINISTRATION CHAPLAIN SERVICE ADVISORY COUNCIL MET ON DECEMBER 3, 1969. ***Front row, L-R:*** **McKay, Wilders, Braaten, Stafford, Cassler, Hartman.** ***Back row, L-R:*** **Smith, Lev, Statkus, Strom, Harriman, Appelquist, Lewis, Hanfland.**

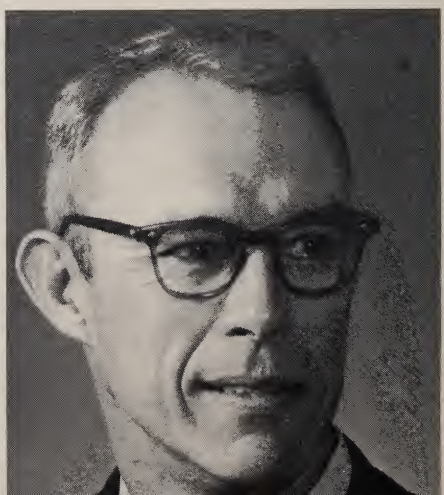
The Distinguished Service Medal was awarded to Chaplain (COL) Charles Murphy, USA (Ret) by Chaplain (MG) Francis L. Sampson, Chief of Army Chaplains, during a ceremony at the Forrestal Building Washington, D.C.

Dr. Willis A. Brown (right) has been promoted to Associate Director, Military Personnel Ministries, Home Mission Board, Southern Baptist Convention, from Assistant Director where he has served for 7-1/2 years. He was on active duty as a chaplain during World War II. Chaplain, BG, William L. Clark, USAF, Ret. (left) who retired after 29 years of service, has joined the Chaplains Commission as Assistant Director, Military Personnel Ministries.

Chaplain, COL, William L. Travers (left), 22d Air Force Chaplain, received the U.S. Air Force Chaplaincy Certificate from Chaplain, MG, Edwin R. Chess, Chief of Air Force Chaplains, for his assistance to high level ecclesiastical dignitaries, both military and civilian, going from the 22d Air Force to Vietnam, South Asia, and the Pacific areas.

Above is the company of Naval Reserve Chaplains that was reactivated in San Diego, Calif., Jan. 6. *Front row, L-R:* Howard J. Nordeen; William C. Glaser; Robin W. Goodenough; Quentin P. Garman; Richmond A. Hancock; Richard F. Shroth. *Back row, L-R:* Donald C. Jukam; Nelson D. Chasteen; Edwin G. Cherrington; Terry E. Lynberg; Harlan H. Shippy. A dinner was held for the chaplains and their wives, after which RADM Robert D. Workman, CHC, USN (Ret)—Sixth Chief of Navy Chaplains—spoke. Below CPT Donald W. Jolly, CHC, USNR, head of the Reserve Section, Navy Chaplains Division, RADM Workman, and CPT Quentin P. Garman, CHC, USNR-R, Commanding Officer, are shown cutting the cake.

Chaplain (COL) Thomas L. McMinn, Jr. replaced Chaplain (LTC) Norman R. Brown as Post Chaplain at the U.S. Army War College, Carlisle Barracks, Pa.



As I stood in the raw wind last Wednesday at Altus AFB, Okla. (12/17/69) enjoying the program on the arrival there of the big Galaxy (world's largest cargo plane), I was deeply impressed with the invocation given by Chaplain, LTC, Arthur W. Wingo of the base. I asked for and received a copy of the prayer. Here it is:

"Almighty and eternal God, who art the Creator of the universe and the Author of all wisdom, we give Thee our humble and heartfelt thanks for the keen minds of men which have made possible the tremendous technological advancements to produce this mammoth aircraft.

"As we now accept it into the inventory of the United States Air Force, grant, O Lord, dedication to those who maintain it, diligence to those who train others in its operation, skill to those who guide its course amidst the galaxies of the heavens, and safety to the personnel and material which will be transported in the far-flung mission of Military Aircraft Command.

"We pray that the use of this vehicle may be beneficial to mankind the world over and that its utilization may be a means of bridging the world for peace upon the earth. *Amen.*"

My thanks to Chaplain Wingo and to Mrs. H. B. McDaniel for helping me procure this copy.—*Glenn Shelton,* Wichita Falls Times, Tex.

Father William Becker, associate pastor, St. John's Frederick, Md., delivers the invocation at the 7:45 a.m. Prayer Breakfast at Fort Detrick, February 5. At left is COL E. M. Gershater, commanding officer of Fort Detrick. This was held in conjunction with the Presidential Prayer Breakfast, Washington, and a taped message by President Nixon was played.

PACAF Staff Chaplain's Conference was held at Hickam AFB, Hawaii. Front row, L-R: Chaplain, COL, Bernard M. Delos, Asst. Command Chaplain, PACAF; Chaplain, COL, Frank J. Gilchrist, Staff Chaplain, 13th AF; LTG James V. Edmundson, Vice Commander in Chief, PACAF; Chaplain, COL, Ashley D. Jameson, Command Chaplain, PACAF; Chaplain COL. Richard D. Trapp, Staff Chaplain, 6486th AB Wing. *Second row, L-R:* Chaplain, Col, Mervin R. Johnson, Chief, Professional and Support Activities Div., PACAF; Chaplain, COL, Benjamin J. Shinn, Staff Chaplain, 7th AF; Chaplain, COL, Paul G. Schade, Staff Chaplain, 5th AF.

CPT James E. Reaves, CHC, USN, received the Meritorious Service Medal from RADM H. J. Kossler, Commandant of the 6th Naval District, while his wife looks on happily. Chaplain Reaves earned the medal while serving as Fleet Chaplain on the staff of the Commander in Chief, U.S. Atlantic Fleet, from July 1967 to July 1969.

Members of the Frederick County Evangelical Ministerium visit Fort Detrick. *First row, L-R:* Rev. Bruce Lecates; Rev. Phyllis Angus; Rev. Mary Kibbe; Mrs. Virginia Duty; Rev. Al Mullan. *Second row, L-R:* E. B. Harriss; Rev. L. H. Morse; Rev. Wallace Husk; Rev. Kenneth Fahlman; Rev. Thomas Green; Chaplain (LTC) Grover G. DeVault, Post Chaplain, Fort Detrick. This was the second group of ministers visiting Fort Detrick to acquaint them with the facilities and religious activities there.

The congregation of the Chapel of the Flags, DaNang, Vietnam, presented a Smith Corona portable electric typewriter and cash gift of $75 to Wycliffe Missionaries to aid in their work with Bru and Katu Montagnard tribes in I Crops area. *Shown, L-R:* Miss Patricia Bonnell; Chaplain (LTC) Walter D. Forsythe, Group Chaplain, 80th Gen Spt Group; Mr. and Mrs. John Miller; Miss Nancy Costello.

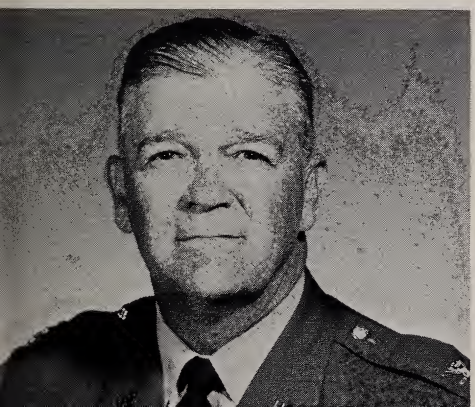
Ch (COL) Arthur J. Estes, staff chaplain, U. S. Army Japan (right), escorts His Excellency, the Most Rev. Bruno Wustenberg, D. D., Apostolic Pro-Nuncio to Japan, to the office of MG John A. Goshorn, CG, USArmy Japan. Picture on right shows visit with General Goshorn. Archbishop Wustenberg also attended a luncheon held in his honor at the Camp Zama Officers' Open Mess and visited with patients at the US Army Hospital, Camp Zama.

An Appreciation Certificate from the General Commission on Chaplains is presented to Mrs. Frank H. Smoker by (left) Ch (LTC) Alfred Forrest and (right) Ch (LTC) Carmah C. Underwood. Mrs. Smoker was cited at Indiantown Gap Military Reservation for her interest and assistance in the Army's religious program. For the past 15 years she has served as the chapel's Sunday school Superintendent. Mrs. Smoker is the wife of COL Frank H. Smoker, Exec. Officer of the Pa.'s Air National Guard.

Carlisle Barracks, Pa.—Mrs. Howard K. Jelinek and COL Martineau, who delivered the invocation, discuss the program of the President's annual prayer breakfast while enjoying coffee afterwards. Members of Carlisle Barracks joined in the program held at the US Army Memorial War College here Feb. 5.

Ft. Benning, Ga.—Ch (LTC) Nicodemus A. Russo of the Army Training Center is shown instructing Mrs. Alfred W. Kirchner in the art of making grape clusters from rosin. For several months Father Russo has been teaching the wives of commissioned and non-commissioned officers this new and inexpensive art form.

COL John W. Callaway, Post Commander, 3rd U. S. Army, has added to his many accolades a Certification of Appreciation from the General Commission on Chaplains. COL Callaway was cited for his support of all religious activities and especially for his personal example of regular worship and chapel attendance.



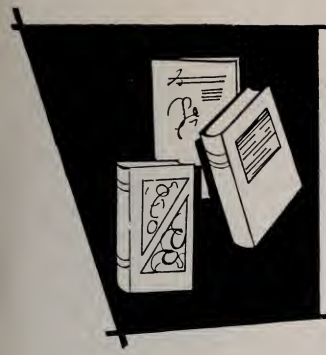
Sewart AFB, Tenn.—Unity Week observed. The Most Rev. Joseph A. Durick, bishop of the diocese of Nashville, talks with Ch (LTC) Allen J. Harkness (right) and COL Richard J. Gibney, 64th Tactical Airlift Wing commander, at a dinner held at the Skyliner Service Club, Sewart. Sponsored by both Protestant and Catholic chaplains, the dinner emphasized church unity. Bishop Durick was the featured speaker.

Ch Bede J. Butler, "the flying chaplain," administers communion to his troops at Fire Support Base Gettysburg, 40 miles west of Saigon, in the Plain of Reeds. Father Butler is assisted in his services by guitar-playing Sp/4 Kenneth W. McLaughlin.

Ch (MAJ) Henry L. Hunt, Asst. Discom Chaplain, is shown giving food packages to refugee families. Each family in a refugee hamlet near Bien Hoa was given a 100-lb bag of rice, and a gallon of cooking oil. A doctor and a dentist also went along on the trip to provide medical and dental aid.

Hq-3rd Brigade, 9th Infan. Div. Vietnam. Ch's Asst. Sp/4 Kenneth W. McLaughlin, Brockton, Mass., lends a folk touch to a service at Rach Kien Chapel as he accompanies the singing with his guitar.

Ft. Hamilton, N. Y.—Thirteen U.S. Army chaplains were honored at award ceremonies, Dec. 9. Ch (COL) Theodore V. Koepke is shown here presenting the Army Commendation Medal to Ch (MAJ) Roland Cunningham.



BOOKS

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

Prayer Is—compiled and edited by W. A. WARD. Droke House. 1970. 120 pp. $3.95.

An attractive gift item. A varied selection of simulating and provocative observations and epigrams concerning prayer. A good resource tool for chaplains.

Stock Market Primer CLAUDE N. ROSENBERG, JR. World. 1970. 351 pp. $6.95.

Here's the place to begin if you want an introduction to the ways of the stock market. One of the most popular manuals, in a revised edition. It covers terms, procedures, taxes, illustrations, and much more.

Better Men or Bitter Men by HOMER L. GOOD and CORT R. FLINT. Droke House. 1969. 192 pp. $4.95.

Two industrial chaplains, a relatively new breed, present a non-technical, interesting picture of their work in terms of a wide range of representative counseling cases. The situations are relevant and applicable to other types of chaplaincies.

World's Concordance to the Holy Bible (KJV). Edited by AMERICAN BIBLE SOCIETY. World Publishing Co. 1970. 482 pp. $5.95.

Here's an item that fills a long-recognized need. Mobile chaplains cannot lug around the exhaustive concordances that bulk up in suitcase and weigh several pounds. This one is a manageable size and can be carried everywhere including in the field and on ship or plane. The American Bible Society put some of its staff to work on the selections to be included: 5,300 key words; 70,000 context lines; numerous cross references; parallel passages; alternate spellings; and biographical notes. A valuable tool for Bible study based on the familiar text of the King James Version.

Okinawan Customs: Yesterday & Today by DOUGLAS G. HARING. Chas. E. Tuttle Co. 1969. 192 pp. $6.00.

A classic description of Okinawa and the Okinawans at the end of the last century with helpful notes, editing and up-dating. An important addition for chapel libraries and the personal book collection of chaplains who have served in Asia and Okinawa in particular. Other Okinawan titles available from the same publisher.

The New York Times Encyclopedic Almanac 1970. Edited by SEYMOUR KURTZ. New York Times. World Publishing Co. 1969. 1,056 pp. Hardcover $4.95, paper $2.95.

Certainly one of the best in its field. A ready reference for home or office on contemporary persons, problems, issues, and events.

The New English Bible (with the Aprocypha). Oxford University Press and Cambridge University Press. 1970. 1,786 pp. $9.95.

An impressive translation into modern English. Representatives of eleven church bodies and agencies planned and directed this outstanding publishing event. This now becomes an indispensable reference work and tool for Bible students.

Church Politics by KEITH R. BRIDSTON. World Publishing Co. 1970. 173 pp. $4.95.

This is a subject seldom treated with constructive candor. The time is ripe and the author has given us a first-rate introduction to the field with references to detailed news reports of "political" problems within churches and/or church agencies. He discusses the necessity of recognizing and improving the political dimension which is inevitable in the life of the church.

Report From Iron Mountain on the Possibility and Desirability of Peace. Introduction by LEONARD C. LEWIN. Delta Book by Dell Publishing Co. 1967. 109 pp. $1.95 paper.

This is the little book that created quite a stir a couple of years ago, both as to the question of its authorship and the straight or tongue-in-cheek character of its content. It is not clear that the purpose of this book is what it purports to be.

It is cleverly done and sufficiently ambigious and open-ended to raise many tantalizing questions. It's a thought-provoking little volume, quite apart from the fact that the man who wrote the introduction and holds the copyright is author of an earlier work entitled "A Treasury of American Political Humor."

A Degree of Difference by GEORGE BARRY FORD. Farrar, Straus and Giroux. 1969. 271 pp. $5.95.

These memoirs of the author, a remarkable priest, make good bedside reading, except that one is tempted to read it through in one night. Father Ford was chaplain to Catholic students at Columbia University and for many years the pastor of Corpus Christi Church of Morningside Heights.

Through these pages and chapters there moves a host of fascinating people and events. Father Ford has impressively broad sympathies for men, women, and children of all creeds, colors, and conditions. His range of interests and causes to which he gave himself creatively and unsparingly, and not without controversy, is staggering. Observations about chaplains and military personnel appear from time to time since the author was a World War I chaplain.

The style of the book is urbane and delightful, offering much information, mellow wisdom, and human interest throughout.

Pulpit in Parliament by JOHN F. WILSON. Princeton. 1969. 289 pp. $10.00.

A scholarly but very readable analysis of the preaching in parliament 1640-1648. Special attention is given to the origins of the preaching as well as the style, content, sponsors, and relationships to developments, both reflecting and informing the Puritan cause.

Living in the Now by FREDERIC C. WOOD, JR. Association Press. 1970. 159 pp. Cloth, $4.95. Paper, $2.95.

The author stresses the importance of living today, but unfortunately his zeal for this concept leads him to deny right off a life after death.—L.P.F.

Religion in Ancient History by S. G. F. BRANDON. Scribner's. 1969. 412 pp. $12.50.

After the opening chapter, "The Origin of Religion," there are treatments of religions of peoples in ancient Egypt, Mesopotamia, Israel, Greece and Iran; essays on ideas such as creation, death, time, the soul, and the judgment of the dead; studies of figures like Osiris, Akhenaten, Job, and Zarathustra. The latter half of the book deals with religious ideas, men, and events in the first three

centuries A.D.

George Washington. Edited by MORTON BORDEN. Prentice-Hall, Inc. 1969. 154 pp. Cloth, $4.95. Paper, $1.95.

Morton Borden presents Washington's own words, the views of his contemporaries, and analyses by leading historians and other modern observers. Both Washington's virtues and liabilities are noted. It is an objective and human portrait of our first president.

Pears Cyclopaedia. 78th Edition. Edited by L. MARY BARKER. Schocken Books, Inc. 1969. $4.95.

Background information, chronicle of events, references for every-day use. Items about games, pets, public affairs, economics, science, medicine, law, music, poetry, drama, general knowledge, and people.

Rommel as Military Commander by RONALD LEWIN. Ballantine Books. 1970. 368 pp. 95 cents.

Legendary leader of Hitler's Afrika Korps, Rommel was a field commander who inspired awe and respect, even from his enemies.

Man Versus the State by MILTON MAYER. The Center for the Study of Democratic Institutions. 1969. 191 pp. $2.25.

Milton Mayer here examines the roots of man's ancient conflict with The State and concludes: "... law was the rampart of liberty—no man above it, beneath it, outside it. But in the middle of the Twentieth Century the revolution is *against* the rule of law, now identified as the *enemy* of liberty."

Return to Black America by WILLIAM GARDNER SMITH. Prentice-Hall, Inc. 1970. 185 pp. $4.95.

In 1951, William Gardner Smith, left America and went to live in Paris. Sixteen years later he returned to black America to find a revolution going on. He tells what he finds among "black militants" and "black bourgeoisie"; the angry and the cautious; the young and the old.

House Divided: Poverty, Race, Religion and the Family of Man by THOMAS and MARGARET MELADY. Sheed & Ward. 1970. 182 pp. $5.50.

Ambassador and Mrs. Melady point out in this book that too often religion has used its energies to foster turmoil and hatred instead of peace and reconciliation. In America we are discovering that racism inflicts even deeper wounds upon those who practice it than it does upon its victims. The world's house is divided but the Meladys believe it can be unified. Compelled by the will to survive man can push forward and create a world which will provide opportunities to achieve tranquility.

The Life of a Cowboy by GEORGE PHIPPEN. The University of Arizona Press. 104 pp. 1969. $15.00.

This is a beautiful book of art and words by one of the foremost artists of the Old West. The colorful story of a cowboy through the years is portrayed in forty-three great works: striking lifelike sketches, oil, and bronzes.

Kabbalah and Its Symbolism by GERSHOM G. SCHOLEM. Schocken Books, Inc. 1970. 216 pp. $1.95.

Translated by Ralph Manheim. "The Kabbalah, literally 'tradition,' that is, the tradition of things divine, is the sum of Jewish mysticism." Lost to European Jews, the Kabbalah or *Zohar*, "Book of Splendor," was studied intensively by the Jews of Yemen. The Kabbalists attempt to describe the mysteries of the world and divine life. "In a generation that has witnessed a terrible crisis in Jewish history, the ideas of these medieval Jewish esoterics no longer seem so strange."

Personal Growth and Social Change by HARVEY SEIFERT and HOWARD J. CLINEBELL, JR. Westminster. 1969. 240 pp. $6.95.

Here are techniques ministers and laymen can use to bring about personal

growth and social change. Among the matters specifically discussed are: How can personal growth best be facilitated? What are the requirements for creative relationships in families and small groups? How may we overcome obstacles to growth-producing communication? What is skill practice in listening? Is a one-sided or a pro-and-con presentation more effective? Etc.

Cybernetics, Society and the Church by MARY VIRGINIA ORNA. Pflaum Press. 1969. 177 pp. $2.95.

This is a study of the impact of the electronic age upon society, and how the church must adapt to a computer world. The author sees great hope if Christianity will seize the opportunities presented by a cybernetic culture.

You Can Teach Creatively by ELIZABETH ALLSTROM. Abingdon Press. 1970. 160 pp. $3.50.

This is a book for teachers of children. It encourages; it shows the way; it cultivates companionship; it urges teachers to reassess their skills; it can lead to improved teaching.

In Search of Balance by VIRGINIA R. MOLLENKOTT. Word. 1969. 151 pp. $3.95.

How do we make decisions? Why do we decide as we do? On what basis do we choose one action over another, call one right and another wrong? Decision and choice—practical ethics. This is the area of this book. As Miss Mollenkott points out it is hard to find absolute blacks and whites; there are all shades of gray. So there is a great need for balance in our thinking and acting.

Faith Under Fire by DONALD B. STROBE. Word. 1969. 182 pp. $4.50.

There are things wrong with the church but as the author says, these are not due to our faith but to a feeble commitment to our faith. The task of the church is unchanged—it is to proclaim the good news of the gospel. Mr. Strobe believes that God is speaking through the "tumult and turmoil of these days." So he says: "Don't panic! Hang on! This ferment may well be of God!"

Women Without Men by DOROTHY PAYNE. Pilgrim Press. 1969. 150 pp. $4.95.

This book points out that there are almost 25 million American women—without men who live alone, who are exploited by boring, depersonalizing jobs for which they are underpaid. They also suffer from another kind of poverty—a poverty of relationships. Dorothy Payne believes that single women need not live out their lives in quiet, invisible, lonely desperation, massively guarding themselves against the hurts of the world. She shows how women without men can deal realistically with day-to-day matters as they are . . . how they can build lives of creative fulfillment.

Ex-Pastors: Why Men Leave the Parish Ministry by GERALD J. JUD and others. Pilgrim Press. 1970. 191 pp. Cloth, $4.95. Paper, $3.45.

More and more pastors are leaving the ministry today. Why? This book seeks to answer this question. It reports on a questionnaire sent out to 370 persons who have left the pastoral ministry to earn their living from other than the church. There were 276 responses.

Sermons on Biblical Characters by CLOVIS G. CHAPPELL. Baker Book House. 1970. 194 pp. $2.95.

One of the great preachers of the age brings outstanding sermons on sixteen different personalities of the Bible.

Crisis in Eden by FREDERICK ELDER. Abingdon Press. 1970. 172 pp. $3.95.

The problem dealt with in this book is expressed thus by Frederick Elder: "As man more and more dominates the earth (with domination seen as one expression of control), he seems to cease to be its master, in another sense of the word

control, to a proportionate degree. For if control is taken to mean the ability to have the kind of life one wants when one wants it, then this is precisely what most men cannot have. In his present condition man has only one prospect: to live in an ever more crowded, manipulated environment."

What to do about this crisis is what this book is all about.

Understanding Christian Education by WAYNE R. WOOD. Abingdon Press. 1970. 406 pp. $8.50.

The main areas of study of Christian education are introduced by a brief biographical sketch of a major thinker—Horace Bushnell, John Dewey, George Albert Coe, Maria Montessori. These form the starting point for discussion and students are encouraged to make up their own minds with reference to experimentalism, personalism, and essentialism.

From Social Drinking to Alcoholism by JORGE VALLES, M. D. Tañe Press. 1969. 226 pp. $3.95.

In this book Dr. Valles presents his analysis of alcoholism, along with the causes, symptoms, complications and treatment. The doctor shares an abiding hope for alcohol's victims—a hope born of knowledge and courage.

Art and Belief by DAVID W. BOLAM and JAMES L. HENDERSON. Schocken Books, Inc. 1970. 220 pp. $5.95.

This is an ambitious and stimulating attempt to examine the relationship between art and belief. The authors pose basic questions about modern art forms. "Is it really art; does it truly reflect this age; does it deal with ultimates; what is the nature and meaning of change?" A good book for mulling over the place of art and the role of the artist in human society.

Like It Is by MORT CRIM. The Warner Press. 1970 124 pp. $2.50 paper.

A former minister who found a more meaningful career in secular journalism brings a wide range of today's problems under Christian critique. A fresh and stimulating look at modern man and his life styles.

New Horizons for the Priesthood by ANDREW GREELEY. Sheed and Ward. 1970. 148 pp. $4.50.

A very wise and steadying book about the role of the clergy, the author's own communion in particular but with wider application and relevance for all men of the cloth. A good mirror in which a chaplain may reflect on his personal progress toward maturity.

The Lively Debate by WILLIAM H. SHANNON. Sheed and Ward. 1970. 216 pp. $3.95.

The lively debate is the response of many observers to the promulgation of *Humanae Vitae,* Pope Paul's encyclical on birth control. *The Lively Debate* gives lively and objective answers to the many questions being asked within the Roman Catholic Church about birth control. Examples: Why did the Pope ignore the majority report of his birth control commission? What are the implications for the life of the Church to be found in the discussion on this subject which continues to divide Catholics?

John Donne: A Life by R. C. BALD. Oxford University Press. 1970. 627 pp. $15.00.

Poet and preacher, John Donne, born in 1572, died in 1631, lived an eventful life and one well remembered. Here is an accurate and beautiful account of that life—family background, youth and education, travels, military service, marriage, friendships, search for patronage and long years of tenure as Dean of St. Paul's Cathedral.

The Twilight of the Presidency by GEORGE E. REEDY. World. 1970. 205 pp. $6.95.

In this book, George Reedy, former Press Secretary to President Johnson,

subjects the highest office in the U. S. A. to a long-overdue scrutiny. Here is a candid evaluation of the presidency by a uniquely qualified observer who refuses to regard institutions as unalterable or mortal men as infallible.

Lectures on Preaching by PHILLIPS BROOKS. Baker Book House. 1969. 281 pp. $2.95.

These lectures go way back; in fact, these are the Yale Lectures on Preaching for the year 1877. But what a master pulpiteer! There is none better in the history of American preaching than Phillips Brooks; and in these days we can learn from him.

We Believe in God. Edited by RUPER E. DAVIES. Westminster Press. 1968. 170 pp. $2.25.

Here eleven writers firmly declare their faith in God. Their affirmations range from the orthodox Christian creeds to a general awareness of mystery, of a beyondness, or an otherness. Their arguments should strengthen the faith of those who believe in God.

God's Revelation: A Way Through the New Testament by ULRICH WILCKENS. Westminster Press. 1967. 108 pp. $1.95.

A distinguished young Lutheran scholar points up the still-relevant importance of the New Testament. He answers such questions as: What makes the New Testament a unity? How does a Christian depend on it? Why should we read the New Testament? Etc.

The Transformations of Childhood by GEORGES CRUCHON. Pflaum Press. 1969. 353 pp. $4.95.

Childhood is a time of constant change. Father Cruchon gives to the nonspecialist an overview of the best thought in child psychology available. Childhood is presented in three stages: early, middle and late... Through all stages the author pays attention to the personal relationships the child is developing.

ADDRESSES OF PUBLISHERS

ABINGDON PRESS, 201—8th Ave., S., Nashville, Tenn. 37202
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BALLANTINE BOOKS, 101 Fifth Ave., New York, N. Y. 10003
CAMBRIDGE UNIVERSITY PRESS, 32 East 57th St., New York, N. Y. 10022
CENTER FOR THE STUDY OF DEMOCRATIC INSTITUTIONS, P.O. Box 4068, Santa Barbara, Calif. 93103
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The Chaplains Memorial Building sketched above was a gift of America's churches to the General Commission on Chaplains. The property was given in memory of 134 chaplains who died in World Wars I and II. The first Secretary of Defense, James V. Forrestal, spoke at the dedication of this functional memorial on November 3, 1948.

The core of the building dates back prior to 1820. Today it houses the editorial, staff, and program activities of the General Commission. In earlier days it was a gracious Washington residence, and for twenty years prior to its present use it was the home of Senator and Mrs. Hiram Johnson of California.

The sketch, showing the property as it might look to a bird flying from the roof of the Supreme Court building to the fountain in the walled garden, is by Janet Appelquist, daughter of the Commission's executive secretary.

MEMBER DENOMINATIONS OF THE COMMISSION

Advent Christian Church
African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Associate Reformed Presbyterian Church
Baptist General Conference
Christian Churches (Disciples of Christ)
Christian Methodist Episcopal Church
Christian Reformed Church
Church of God (Anderson, Indiana)
Church of the Nazarene
Churches of God in North America
Evangelical Congregational Church
Evangelical Covenant Church of America
Free Methodist Church of North America
Free Will Baptists, North Carolina State Convention
Moravian Church
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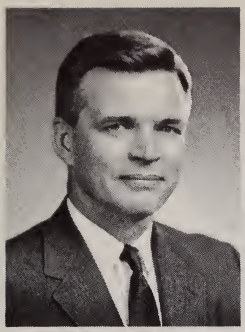
Reformed Church in America
The Salvation Army
Seventh-day Adventists
Seventh Day Baptist General Conference
Unitarian Universalist Association
United Church of Christ
The United Methodist Church
The United Presbyterian Church, U.S.A.
The Wesleyan Church

CONSULTATIVE AND CONTRIBUTING BODIES

Church of Christ, Scientist
Lutheran Council in the United States
National Association of Evangelicals
National Council of Churches
Reorganized Church of Jesus Christ of Latter Day Saints
Southern Baptist Convention

The General Commission is a permanent conference on the chaplaincy, an instrument of its affiliated denominations in liaison with the Federal Government in matters affecting the chaplaincy and the moral and religious welfare of armed forces personnel and veterans.



Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: **Dr. A. Ray Appelquist, Executive Secretary**
Right: **Dr. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel**

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World War II and Korean Memorial in Honolulu, Oahu, Hawaii. Photograph by American Battle Monuments Commission. **(See article beginning on page 4.)**